



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|----------------------------------|
| 1. Edha (suddenly/ whereas) the sun ^w <i>kowwerat</i> ¹ (<i>had been wrapped-she^y</i>). | إِذَا أَلْشَمْسُ كُوَرَتْ |
| 2. And <i>edha</i> (suddenly/ whereas) the stars ^w collapsed-she ^y . | وَإِذَا الْنُّجُومُ أَنْكَدَرَتْ |
| 3. And <i>edha</i> (suddenly/ whereas) the mountains <i>soyyerat</i> (<i>had been propelled-she^y</i>). | وَإِذَا الْجَبَالُ سُيَرَتْ |
| 4. And <i>edha</i> (suddenly/ whereas) the gestational ² she-camels, (<i>had been</i>) (<i>cast as</i>) derelict-she ^y . | وَإِذَا الْعِشَارُ عُطَلَتْ |
| 5. And <i>edha</i> (suddenly/ whereas) the beasts (<i>had been</i>) thronged-she ^y . | وَإِذَا الْوَحْشُ حُشِرَتْ |
| 6. And when the seas <i>sojjerat</i> ³ (<i>had been kindled/filled-/emptied</i> -she ^y). | وَإِذَا الْبَحَارُ سُجَرَتْ |
| 7. And <i>edha</i> (suddenly/ whereas) the selves ^w (<i>had been</i>) paired-she ^y . | وَإِذَا الْأَنْفُوسُ زُوِجَتْ |
| 8. And <i>edha</i> (suddenly/ whereas) the man'odato (<i>buried neonate/female daughter</i>) (<i>had been</i>) asked-she ^y . | وَإِذَا الْمَوْءُودَةُ سُيِّلَتْ |
| 9. By what an offense she (<i>had been</i>) killed-she ^y . | بِأَيِّ ذَنْبٍ قُتِلَتْ |
| 10. And <i>edha</i> (suddenly/ whereas) the wrists (<i>had been</i>) openly-spread-she ^y . | وَإِذَا الصُّحْفُ شُرِّقَتْ |
| 11. And <i>edha</i> (suddenly/ whereas) the Heaven ^w (<i>had been</i>) scraped-she ^y . | وَإِذَا السَّمَاءُ كُشِطَتْ |
| 12. And <i>edha</i> (suddenly/ whereas) the <i>Jahemo</i> (<i>intensely-blazing Fire^w</i>) <i>so'eerat</i> (<i>had been intensely flamed-she^y</i>). | وَإِذَا الْجَحَمُ سُعِرَتْ |
| 13. And <i>edha</i> (suddenly/ whereas) the Paradise ^w (<i>had been</i>) nighed-she ^y . | وَإِذَا الْجَنَّةُ أَزْلَفَتْ |
| 14. Knew-she ^y a self ^w what <i>ahdharat</i> ([she/it ^w] presented predeterminedly vis-à-vis time and place) ^y . | عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ |
| 15. So not ⁴ . <i>Oqsemo</i> ([I] oath) by the <i>khonna'se^w</i> (<i>receders/-retractors/ones of submission and lowness</i>) ^w . | فَلَا أَقْسُمُ بِالْخَنَّسِ |
| 16. The she-runners the she-sweepers. | الْجَوَارُ الْكَنْسُ |
| 17. By the night ^x <i>edha</i> (suddenly/ whereas) <i>as'asa⁵</i> ([it ^x] became pro-and fro). | وَاللَّيلُ إِذَا عَسَسَ |

¹ The word “كُورَتْ” = “*had been wrapped-she^y*,” i.e. it had been *wrapped, coiled, twisted and diminished gradually but surely*. It also means: *غُورَتْ* = *imploded* or is destroyed. See *اللسان*.

² The Arabic linguists are *not* unanimous as to the *exact* meaning of “الْعِشَارُ,” some say the she-camel who is *ten months* pregnant, others say, *six months* pregnant, others say *during gestation, after and before delivery of its new born*. Thus, I chose “*gestational*” as most basic common idea tying all together.

³ The word “سُجَرَتْ” has several meanings, *including* the *paradoxical* one, as *filled/emptied* or *kindled*. See *اللسان*.

⁴ This “لا,” which is by *consensus* is a *negation* particle. See *احمد حلبي*. As to the oath stated see footnote 5687 for (S56:75-76) for elaboration and confirmation that such an *oath* is *really one*, beyond the controversy.

⁵ The word “عَسَسَ” is one of those *paradoxical* words which carry the *meaning and its exact opposite*. It is also a *past tense, no English equivalent*. Hence, “*became*” is *prefixed* to show the *past tense*.

18. By the morning^x edha(suddenly/whereas) [it^x] [breathed]⁶.

وَالصُّبْحُ إِذَا تَنَفَّسَ ﴿١﴾

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٢﴾

19. Verily it^x surely (is) a say (of) a messenger-kareemen (bounty-giver, ennobler and of multiple uses/effects).

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٌ ﴿٣﴾

20. A strength-possessor(*he*)enda (by munificence of, by Rule of) The Arshe's⁷ (absolute Kingship-Throne) possessor, makeen⁸ (*he who is of: status/empowered long abiding*).

﴿٤﴾

21. Mutta'aon⁹(*he being-obeyed*) hither a trustworthy [he].

مُطَاعٌ ثُمَّ أَمِينٌ ﴿٥﴾

22. And not yourⁿ companion surely (is) a maniac.¹⁰

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٦﴾

23. And laqad (verily, already and affirmatively) [he] saw him by the horizon the manifester.

وَلَقَدْ رَأَاهُ بِالْأَفْقِ الْمَّانِفِ ﴿٧﴾

24. And not he (is) over the invisible surely a stinter.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَيْنٍ ﴿٨﴾

25. And not it^x (is) surely a say (of) Satan, rajeemen (iteratively-stoned).

وَمَا هُوَ بِقَوْلٍ شَيْطَنٍ رَّجِيمٍ ﴿٩﴾

26. So where do you^z go.

فَأَيْنَ تَذَهَّبُونَ ﴿١٠﴾

27. En (not) it^x (is) except a thekron(Qur'an/ message) for the worlds.

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١١﴾

28. For whoever [he] willed of you^b to straighten.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٢﴾

29. And not you^z will except that Allah wills, the worlds' Lord.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٣﴾

الْعَالَمِينَ ﴿١٣﴾

⁶ “The morning when [it] breathed” is among the lofty Arabic tongue expression meaning: became apparent.

⁷ See the Lexicon attached to this Translation for the concept and meaning of the words “Arsh.”

⁸ The word “makeen” = “مَكِينٌ” is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings. It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode.

⁹ “The word “مُطَاعٌ” is singular, masculine objective noun meaning he who is being obeyed.

¹⁰ The word “مَجْنُونٍ” is a noun corresponding to “maniac” rather than “insane” which is an adjective. +